THE

Wesleyan-Methodist Magazine,

FOR JULY, 1825.

(*An Abridged Edition, containing Selections from the Larger Work.*)

BIOGRAPHY.

MEMOIR OF THE REV. MILES MARTINDALE:

BY HIS DAUGHTER, S. M. MARTINDALE.

My late beloved Father was born in the year 1756, at Moss-Bank, near St. Helen's, in Lancashire. His propensity to study was very early displayed; and, from the first dawn of reason, he was followed by the strivings of the Spirit of God. Conscience very soon began to execute her office; and whenever he sinned, this faithful monitor did not fail to smite. His convictions of the exceeding sinfulness of sin, even in childhood, were so powerful, that he was frequently afraid to fall asleep, lest he should awake in hell.

The means which God employs to awaken sinful men are various. Among others which he employed to convince my father, that an entire change of heart and life was absolutely necessary, were, "dreams and visions of the night." When about fifteen years of age, he had a very singular dream, which tended principally to convince him of his unfitness for heaven. I give the account in his own language:—"I dreamed that the world was at an end. I beheld the mountains crumble down; the stars fall; the moon wear the aspect of blood; and the sun wrapped in gloomy darkness. Fierce flames, and all-consuming fire, seemed to seize on the universal frame of nature. I saw the dead arise, and millions upon millions of the human race, arranged in two grand armies, anxiously waiting the descent of the Judge. It was silence all; while pale terror sat brooding upon the countenances of far the greater part. The earth, with all her superb temples, magnificent palaces, populous cities, and whatever else had attracted the minds and influenced the passions of men, during the long period of thousands of years, was burned up. Her shattered wreck, with all the heavenly bodies, retired, and sunk from human view. The trembling throng were marshalled on a vast field, which seemed spread amid the wide expanse of space. When, lo! there appeared on high a great white throne, surrounded with bright flames, that flashed in every direction. I thought I beheld the Son of God seated upon the throne, attended by an immense multitude of shining forms: the procession did not stop its descending career till it rested upon the

plain where we stood. I now found my conscience pressed with the guilt of all my sins, for which I felt the most poignant remorse. I wept bitterly, and would have bartered a thousand worlds, had I possessed them, to have been thrust back into life, though for the short space of one year, that I might have repented, and obtained the pardon of my sins, and the favour of my offended Judge. I saw the Son of God look with great complacency on the small army on his right hand: he called them his friends, and bade them share with him eternal life. He pointed them to shining seats, and commanded brilliant crowns to be placed on their heads; while their hands held the palms of conquest. They were adorned with flowing robes of light; and serene joy sat upon every countenance. No tongue can describe the anguish of mind I then felt, on finding myself excluded from these highly-favoured persons. But my grief was much more augmented when the Judge turned with a look of indignation towards the company on the left, with whom I was confounded. Through the whole, nothing was to be seen but horror and despair: nothing was to be heard, but bitter cries, and fruitless lamentations. Some implored mercy, but in vain; others cast the blame of their ruin on their fellow-sinners; while others, again, remained in a sullen stupor, as if despair and dread had frozen them into insensibility. He upbraided us with our base ingratitude, and unconquerable infidelity. He pointed out each circumstance, time, and place; and then, contrasting the whole of our conduct with his holy life, and the bloody death which he had endured for us, to merit our salvation, we stood speechless, overwhelmed with confusion, and tormented with keen remorse. But no sooner had he pronounced the terrible sentence, 'Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels,' than the field on which we stood began to give way, and to open in terrible chasms, through which the trembling throng began to fall headlong with hideous cries; while, from the Judge's throne, the lightnings flashed with insufferable blaze, and pursued us down the yawning steep. I felt myself seized by a terrific fiend, who bore me far away into the gloomy region of darkness and unutterable woe. I here beheld burning caverns full of boiling sulphur, into which vast numbers of tortured wretches were furiously hurled. A guilty tremor seized my whole frame, when I perceived one of the tormentors about to cast me into one of these flaming gulfs. I raised my broken heart and streaming eyes towards the realms of light, though at an immense distance from this dungeon. I thought I beheld a shining form looking upon me with tenderness and pity, and beckoning me away. Instantly hope sprang up in my wretched breast: I found myself transformed, clothed with white, and in possession of wings, with which I bounded upwards, bending my course towards the shining form, who seemed to lean forwards from a bright cloud to receive me. I was closely

pursued by the fiend, but happily escaped; and so great was my joy, and the agitation of my body, that I awoke."

For a long time after this dream, he laboured under very great distress of mind; but it was his misfortune to be so situated, that he could neither be favoured with the faithful preaching of the Gospel, nor the converse and direction of experienced Christians. Had he been then blessed with these advantages, his convictions of sin, and desires after holiness, might have resulted in a genuine conversion to God; instead of which they resembled "the morning cloud and early dew, which vanish away." His excessive love of company, and the attachment of his associates to him, prevented that immediate benefit which might justly have been expected to arise from such deep convictions. After frequently resolving to dismiss his sinful companions, and as frequently forming fresh acquaintances, he removed to Liverpool, in 1776. In the following year he entered into the marriage state: a step which he ever considered as the appointment of divine Providence. The person who was then the object of his choice is at present his bereaved widow. From his connexion with her he derived the greatest benefit. He found my dear mother a help meet for him. By her instrumentality he was induced to hear the Methodists, and, in the early part of his christian career, she became his instructer.

Soon after he began to attend upon the Methodist ministry, his desires to enjoy the benefits of religion became more intense. Satan now assailed him with very violent temptations to disbelieve the being of a God, and the immortality of his soul; and some time after he was tempted to deny the Divinity of Christ. One of Mr. Wesley's publications, entitled, "A Preservative against Unsettled Notions in Religion," was the means of breaking this snare of the enemy.

My dear father continued for some time in the diligent use of the means of grace, both public and private; and on Easter Sunday, when commemorating the death of his adorable Saviour, by partaking of the sacramental elements, he was enabled to exclaim, "O Lord, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou comfortest me." It was then that the Spirit gave him the full assurance that his sins were forgiven, and that he was adopted into the family of God. To use his own words: "I found peace with God, peace of conscience, peace with all the world. I felt the love of God shed abroad in my heart, by the Holy Ghost given unto me. I found the ways of religion were ways of pleasantness and peace. This was no visionary peace, but solid and firm; by it the fear of death was banished, the love of the world excluded, the corruptions of fallen nature subdued, and the purity of genuine religion secured. 'Christ was all the world to me, and all my heart was love.' I had sweet communion with the Father, through his Son Jesus Christ, by means of the Spirit."

Soon after this period he fell into company with an Antinomian. Satan immediately tempted him to conclude that his faith was delusion, his confidence presumption, his peace a dream, and that he himself was a reprobate. From these temptations he was happily delivered, by reading the invaluable "Checks to Antinomianism," of the excellent Mr. Fletcher. These induced him to examine minutely the Arminian scheme, and the result was, a decided conviction, that the doctrines of Methodism are explicitly and unequivocally revealed in the word of truth.

He was led on from grace to grace, and soon became convinced of the necessity of entire sanctification. For this he laboured, and fasted, and prayed; and one day, while in an agony of desire, importunately wrestling with God, he obtained the inestimable blessing, in the uninterrupted enjoyment of which he walked for more than eighteen months. From the period of his conversion to God, he was convinced of a call to labour in the vineyard of the Lord. He was soon made the Leader of a Class, and, in 1786, he went into Wirrall, in Cheshire, and preached at Storton. He felt an ardent desire for the conversion of the people, who were living in the grossest darkness; and he was soon after entirely devoted to the work of the ministry. Among these people he laboured for three years as a Missionary, and the conversions which attended his ministry were an evidence of the reality of his call. During the first fifteen months, one hundred and fifty persons, out of the small population, were formed into a religious Society.

He laboured for thirty-eight years in the vineyard of Christ, and his labour has not been in vain. The want of documents from his own pen, prevents the necessary detail of his labours, and trials, and usefulness; but in every Circuit he was acceptable, greatly beloved, and esteemed; and, what is more than all, useful. The work of winning souls to Christ, was that which lay near his heart. He used to say, "The Methodist Connexion is my mother, her Ministers are my fathers; and gratitude, nay, even common honesty, binds me to them. She is entitled to all my talents, to all my labours, in every department; and it is her welfare and prosperity I ardently desire."

After completing his thirty-eighth year as an Itinerant Preacher, in apparently good health, he left Woodhouse-Grove to attend the Conference held in Leeds. On Tuesday, August the 3d, 1824, he became rather indisposed; but he still attended his regular duties. It was not till the Friday morning that any alarm was created among his friends. About half-past three o'clock, his family were awakened by the cries of his wife, who was attempting to support him, and to prevent him from falling on the floor. Medical assistance was immediately procured; his disorder proved to be the *cholera morbus*, which, during the day, made rapid progress; breaking down his robust frame, and convincing his dis-

consolate relatives, that death was not far distant. During the day my dear father often expressed his entire resignation to the will of God; frequently repeating the words of the Saviour in his agony, "Father, thy will be done." His sufferings were so extreme, and the medicines given him so powerful, that he was prevented from conversing much: but whenever any question was proposed to him, he evinced an eagerness to speak upon spiritual subjects; and ever displayed a mind thoughtful and stayed upon God. Several of the Preachers called to see him during the day; and when he heard the voice of prayer in an adjoining room, he inquired who it was that was supplicating the throne of grace, and seemed very solicitous that his brethren might be allowed to pray and converse with him. To the Rev. A. E. Farrar, he said, "If I know my own heart, I stand absolved." When one of his daughters said, "Father, you can say the Lord is your portion:" "Yes," said he, "I can; but what a poor short-coming creature I am!" It was replied, "The best of men are convinced of this." "Yes," he immediately exclaimed, "if our hearts are right, we shall feel it." He wished to see the Rev. Messrs. Reece and Bunting; and to them he gave demonstrative evidence, that his heart was right with God, and that he was ready for a better world. The Rev. J. Nelson called upon him, and when he asked, "If he possessed the salvation which he had so long preached to others?" "O yes, I do," said he; "I feel it now." To another of his daughters, who said, "Father, can you say, 'For me to live is Christ, and to die gain?'" "I can," said he; "but nature cleaves to your poor mother. Nevertheless, the will of the Lord be done." When it was said, "Father, it is hard work to suffer." "It is," said he; "but let us recollect the days, and months, and years, of health we have enjoyed to counterbalance this." Many more expressions, indicative of a heart fully changed by divine grace, fell from his lips; and though his sufferings during the day were excruciating, yet a murmur he never uttered. Every action and expression seemed to say, "It is the Lord; let him do what seemeth him good."

Towards evening it became more apparent that the period of separation was drawing nearer, and death was making rapid advances. Surely there cannot be a more affecting, heart-rending scene, than that of a husband and a parent suddenly torn away from his wife and children! Never did I feel more, and never do I expect to feel more, than when wiping the cold sweat from the forehead of my dying father; while every pulse was becoming more feeble, and every breath shorter. We all kneeled around the bed, while the Rev. Samuel Jackson commended the spirit to Him that gave it. A sense of the presence of God was felt on the occasion; all present feeling themselves to be in the antichamber of glory, and seeming to be sensible, that celestial spirits had

already entered the room "where the good man meets his fate;" waiting to convey the departing soul to the paradise of God, and place it at the Saviour's feet. The important moment at length arrived; and without a sigh, and without a groan, my dear father fell asleep in Jesus. Death, though revolting to human nature, appeared in a lovely form. His death was, what the Scriptures describe the death of the righteous to be, a departure, a going home, a sleep, a nothing; for "our Lord Jesus Christ hath abolished death." The attendants were ready to exclaim, Can this be death? While beholding the saint at the moment of dissolution, their prayer was, "Let me die the death of the righteous; and let my last end be like his."

He was taken from the midst of his brethren, and died in the bosom of his family. His grave was bedewed with the tears of those with whom he had laboured in the Lord, the Ministers of that Body to which he owed so much. "The memory of the just is blessed."

The following remarks may perhaps partially illustrate the character of my dear father:—

His disposition was calm, and rather reserved. To one superficially acquainted with him, his appearance might present something forbidding: but this was merely imaginary; and those only who knew him best, could appreciate his worth. The early culture of his mind was much neglected, in consequence of the situation in which he was placed; but he seemed to possess an intuitive love of reading, which led him to embrace every opportunity of informing his mind. After the providence of God had distinguished him, by placing him in the ministry, he became unremitting in his attention to study. The hours of four and five were his times of rising, to which he strictly adhered to the end of his valuable life. Previously to his entering upon the more public duties connected with his office as Governor of the Wesleyan Academy at Woodhouse-Grove, he suffered no one to interrupt his morning devotions and studies, or to break in upon those hours which were more immediately set apart for the purpose of heavenly meditation.

By dint of application he acquired a very considerable knowledge of the classics, of ancient and modern history, of theology in all its branches; and, in fact, of every thing that was calculated to improve his mind, and to qualify him for the important station in which Providence had placed him. As a Poet, he possessed a talent of no mean order; and has left behind him many valuable compositions in MS.

As a Christian Minister he was emphatically a lover of peace; ever bearing in mind the injunction of the great Apostle: "If it be possible, as much as lieth in you, live peaceably with all men." His brethren were so fully aware of his steady and uniform conduct, that, in more instances than one, he was appointed to Circuits where divisions or dis-

putes were anticipated. In the enforcement of discipline he was strict. He had received from Mr. Wesley much excellent counsel and advice; and he ever deemed it one of his highest honours, that he had personally known and conversed with the venerable Founder of the Methodist Connexion. He saw Methodism in the earlier periods of its existence, and contemplated its progress with satisfaction. He was himself the means of introducing it into many villages, and other places, where the people were enveloped in darkness, and sunk in vice and wickedness. This exposed him to much persecution and contempt; but having once put his hand to the Gospel-plough, he cheerfully went on, through evil report, and good report; through honour and dishonour.

The most conspicuous feature in his sermons was originality; and this was the most striking when he delineated the characters of men. Few persons knew human nature better than he, or could draw a more faithful picture of it. When describing the character of the covetous, the worldling, the sensualist, the double-minded, he was bold in his allusions, and correct in his descriptions: he stripped human nature of its boasted dignity, and brought the sinner to exclaim, "In me, that is, in my flesh, there dwelleth no good thing." He was fond of similitudes; and, perhaps, in some instances, gave too great a latitude to an imagination naturally vivid and strong. The great end of preaching, that of directing the sinner to Christ, ever found a very prominent place in his sermons. His language was plain; his action simple and natural; and, like a true Minister of the sanctuary, he ever maintained a dignity becoming that sacred place.

Of his disinterestedness, many striking proofs live in the memory of his family and friends. He could say, at the close of his labours in each Circuit, "I have coveted no man's silver, or gold, or apparel." It is well known that, in the earlier periods of Methodism, the Preachers had extensive Circuits to travel, and little money allowed for their support. In one of those years of privation, a dreadful fever, of a most malignant nature, raged in the place where my father was stationed, and earnest application was frequently made to him, during the night, to go and pray with those who were on the confines of another world. These requests he never refused; "not counting his life dear unto himself," so that he might win souls to Christ. During this season of public distress, the epidemical disorder made its appearance in his own family, and raged with unabating fury for three months. The harvest that year had failed; and this circumstance created additional distress. His family felt the rigours of a partial famine, accompanied by severe bodily affliction. In this distressing season he forbore to complain, even to his friends. He had no pecuniary resources; and his limited income from the Circuit was inadequate to supply the wants of his family. To involve himself

in debt, he could not bear: he therefore sold his library; and afterwards his watch, to procure bread for his children, who were then supposed to be very near death. My mother at length made inquiry about the watch, when he burst into tears, and told her he had sold it, and given her the money; and that he had declined to tell her at the time, lest she should refuse to accept it.

Deadness to the world eminently marked his conduct. He was indifferent to its money, and its power; and regardless of its approval, except when connected with a good conscience. He seemed to act in reference to eternity; leaving all events to God. Frequently did he retrace and admire the leadings of Providence, in regard to his own life; and his own experience inspired confidence in God, in regard to his family.

To his humility, all who knew him will bear willing testimony. That he possessed much literary and scientific information, must be allowed; but he threw over it the veil of humility; so that he was never the first to enter into any conversation which tended to display his knowledge; although his enlightened mind rendered him a most interesting and profitable companion. His good sense and piety brought into subjection the vein of wit and humour which he possessed; and which, if indulged, might have proved a snare to his own mind, as it is unbecoming the dignified character of a Christian Minister. When he did indulge it, which was in subordination to grace, and amongst his more immediate friends, conversation was enlivened.

His tenderness of the character of others was very apparent. The following Prayer was his constant rule:—

> "Teach me to feel another's woe,
> To hide the faults I see;
> The mercy I to others show,
> That mercy show to me."

He was, especially, very cautious in making remarks upon the pulpit talents of his Brethren; although he was very capable of judging concerning the merits of a sermon. When such observations were made by others, he imposed silence upon himself; and when his opinion was solicited, his remarks were adapted to suppress censure, and to teach the importance of that injunction of our Lord: "Take heed how ye hear."

His labours for the last eight years, as Governor of the School at Woodhouse-Grove, will bear an indisputable testimony to his unbending integrity. The unanimous and highly satisfactory vote of thanks for his services, passed by his respected Brethren in Conference, but two days before his death, must be considered a high eulogium upon his worth. By his uniform and indefatigable exertions, he raised the interests of the Establishment, and promoted the comfort of all who were under his government. His treatment of the boys was mild, but resolute: he never

passed by actual offence without correction, or admonition. The Sunday and Wednesday evenings he devoted to the religious instruction of the boys; and their moral conduct was materially improved; their minds were enlightened; and some of them, I have no doubt, so remember his counsel and example, that, "though dead, he yet speaketh." Whatever his loss may be to the world and the Church, to his family it is irreparable. As a husband, he was kind and indulgent; unremitting in his attentions to the frequent indisposition of his wife; teaching her, by his example, patience and resignation to the will of God. His children have lost the kindest and most amiable of parents: one who, by a dignified and uniform conduct towards them, when young, ensured obedience, and commanded respect. Perhaps no man was more promptly or implicitly obeyed in his family: he enforced obedience till it became habitual. When his children came to years of maturity, by his open and affectionate manner he gained their confidence; at the same time maintaining a dignity which taught them, on all occasions, to pay the utmost deference to his counsel. They have not only to deplore the loss of a beloved father, but of a tender and endeared friend, with whom they could at all times converse without reserve. His tender sympathy with them, in seasons of affliction, will never be erased from their memory.

His sudden removal remains one of the mysteries of the all-wise God; it is one of those events which check inquiry, but at the same time demand resignation. Nothing but the unmixed consolations of religion can give solace to the mind under such a bereavement. There is a time approaching when the mysteries of Providence shall be unravelled, and the ways of God justified to man. At present, "secret things belong unto God; but things that are revealed belong to us and our children."

The following extract from a letter, written by the Rev. Joseph Entwisle, of Birmingham, will show the estimate which he formed of Mr. Martindale's character, after an intimacy of several years. It was addressed to the Editor of this Magazine.

"In 1808, Mr. Martindale and I were stationed together in Manchester, where our acquaintance commenced: for, before that time, though I had seen him often at our Annual Conferences, I had no intimacy with him. We were near neighbours, as we occupied the two houses connected with the Chapel in Oldham-street. We lived and laboured together in great harmony for one year; when he was removed, after labouring two years at Manchester, to the Leeds Circuit.

"During the three years that I was in the Bradford Circuit, he was Governor of the Woodhouse-Grove School. Again we became neighbours; and, as a member of the School-Committee, and the General Treasurer, I had much intercourse with him; in which I experienced nothing contrary to brotherly kindness. I feel an aversion to panegyric in any

case; yet, from my own knowledge of MR. MARTINDALE, I am bound to mention a few particulars. He was a man of great mental application and industry. He rose early, he read much; especially before he had the care and government of the School; and also, I doubt not, during his residence at Woodhouse-Grove. He used his pen as a translator, in compilations, and in the composition of original pieces, both in verse and prose. His Translation of MR. FLETCHER'S Poem on Grace and Nature, his Biblical Dictionary, and other productions, afford proof of considerable application and ability.

"In discharging the duties of an Itinerant Preacher, he was regular and uniform. His preaching was plain, evangelical, and experimental.

"During eight years he occupied the place of Governor at Woodhouse-Grove, and exercised a paternal care over the boys committed to his trust. He was justly esteemed by their parents, for his kind attention to their health and comfort.

"In my intercourse with him the last year, by letter and in person, it appeared to me, that his mind was unusually impressed with the thought, that his active labours would not be long protracted. He did indeed resolve, twelve months ago, to take a Circuit; hoping that he might be able to work a little longer: though afterwards he expressed a willingness to remain at the School, if solicited to do so. But 'GOD'S thoughts are not our thoughts.' He called him to his reward. He rests from his labours; and death to him is gain."

DIVINITY.

JESUS CHRIST, THE SUPREME GOVERNOR AND ONLY FOUNDATION OF THE CHRISTIAN CHURCH:

A SERMON:

BY THE REV. GEORGE CUBITT.

(*Concluded from page* 203.)

THE next part of the text relates to the security of the Christian Church: "The gates of hell shall not prevail against it." It will be necessary for us to inquire, in the first place, What is *the Church of Christ?* Let the precise import of this question be noted. It is not, What constitutes a Christian Church, but, What is *the Church of Christ?* "On this rock will I build *my* Church." We reply, It is the whole congregation of Christian believers, in heaven and earth. They who compose this Church in heaven, are "the spirits of just men made perfect;" those who have "washed their robes, and made them white

in the blood of the LAMB!" These "serve GOD day and night in his temple, and he that sitteth on the throne dwelleth among them." They who compose this Church on earth, believe on the LORD JESUS CHRIST with their heart unto righteousness: their faith works by love, and thus purifies the heart and reforms the life. These are they, who, like their Master, are not of this world; for, being born of GOD, they overcome the world. In obedience to the divine command, they have come out from the ungodly, and separated themselves, and therefore has GOD received them, and they are his sons and daughters. They walk by one rule, and mind one thing; and that is, to glorify GOD by their "professed subjection to the Gospel of CHRIST."

Speaking more particularly of that part of this Church which is yet militant here on earth, we observe, in the first place, that it is HOLY; and that the holiness of the whole, arises from the holiness of the parts of which it is composed. The Church of CHRIST is a holy Church, because it is made up of holy members. "If any man be in CHRIST JESUS, he is a new creature;" and "if any man have not the SPIRIT of CHRIST, he is none of his." If there be truth in the Scriptures, the man who loves sin, and lives in the practice of it, is no member of the Church of our LORD JESUS CHRIST.

This Church is CATHOLIC; or, to use the better term, because less liable to misconstruction, it is UNIVERSAL. The plain English reader of our excellent Liturgy, who does not know that Catholic means Universal, is, perhaps, sometimes staggered when he finds there a prayer for the "good estate of the Catholic Church;" and when he finds, in the ancient profession of his faith, that one of its Articles is, "I believe in the Holy Catholic Church." He has perhaps met with some artful advocate of the Papacy, who has told him that the Roman is the Catholic Church, and therefore the only true one. In names of reproach the Protestant Christian will not indulge himself. But the candour is carried too far which concedes to the Church of Rome the name to which her members cling with an earnestness which shows, that they at least are aware of its importance. Words are but words, it is true; but words, improperly applied, have done much mischief. Call them members of the Roman Church; call them adherents of the Papacy; give them a name which shall distinguish without reviling them: but call them not Catholics. To that title they have never made out their claim.

I said, the Church of CHRIST was Catholic; for it is composed of pious believers of all places and of all ages; of those who are redeemed to GOD by the merits and grace of JESUS CHRIST, out of all nations, and kindreds, and people, and tongues. This Church, being thus Catholic, must by no means be identified, either with any particular Church, or

with any member, or with even the whole collection of particular Churches. The vast congregation of professing Christians is not, in the high sense in which the term is employed in the text, the Church of CHRIST. To this latter a man cannot belong without personal piety; to the former he may. A man may have a name to live, and thus be a member of a particular Church, and yet be dead; but all the members of the Church of CHRIST are alive from the dead, by virtue of the quickening power of the SPIRIT of GOD, who dwells in their hearts. The Church is the body of CHRIST; while he who committeth sin is of the Devil: and CHRIST has no fellowship with BELIAL, nor the temple of GOD with Infidels. Ordinarily, and when a man has opportunity, he will, if he be a true Christian, be a member of some visible, professing Church; for such union is enjoined by the commands of CHRIST, which he feels himself bound to obey; but the converse is not true, that every member of the visible Church, is, in consequence, a member of the Church of CHRIST; and therefore, the whole collection of visible Churches, and the Church of our LORD JESUS, Holy and Catholic as we have shown it to be, are not, by any means, to be identified.

We observe, thirdly, that this Church is founded on the Truth confessed by PETER. That JESUS is the CHRIST, the SON of the living GOD, is what all its members believe, and upon this do they rest their faith and hope. On the merits of their SAVIOUR they rely; of his SPIRIT they receive; by his sole intercession they approach to GOD; and, obeying his laws, they continue looking for his mercy unto everlasting life. Thus are they "living stones," resting on CHRIST as their foundation. Each individual is a temple of the HOLY GHOST; and the whole company are "builded on the foundation of the Apostles and Prophets, JESUS CHRIST himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the LORD."

Now to this Church of CHRIST, thus Holy, Catholic, and founded on our LORD JESUS himself, is the promise made, that "the gates of hell shall not prevail against it."

This expression teaches us, that the Church of CHRIST is properly Militant; that the powers of Hades are arrayed against her; and that, as in old time, the places of assembly and consultation were by the gate of the city, so that the enemies of the Church shall consult and devise means for her overthrow: "they take counsel together." The term, Hades, as here used, has generally been applied to those adversaries of the SAVIOUR and his people, the fallen angels, "who walk about, seeking whom they may devour;" stirring up human might, when they can, and they are too often successful, for the purpose of hindering the great work in which the Divine SAVIOUR has engaged himself. Some Critics (and among them BISHOP HORSLEY) have supposed the term to apply to *death*,

in its obvious sense, and to refer to the mortality of the members of the Christian Church. In whichever sense this one term be taken, (and the former appears the most agreeable to other passages of Holy Writ,) the promise amounts to the same thing. Though Satan may rage, and use his utmost efforts, though death shall thin the ranks of the christian army, still that army shall not become extinct. As one falls, another shall be found to supply his place; and, in hope of the resurrection to eternal life, to be thus "baptized in the place of the dead." Thus had it been promised of the MESSIAH, long before, that "His name should endure for ever; that his name should be continued as long as the sun;" that he should "sit at the right hand of GOD, till his enemies were made his footstool;" and that "of the increase of his government and peace there should be no end." Here then is the promise. And has it not hitherto been most exactly fulfilled? To use the language of an excellent living writer,* "The prophecy has been wonderfully accomplished; for neither the power nor policy of men, neither the rage of persecuting Emperors, nor the more dangerous craft of Julian, could overpower the Church at a time when no human authority maintained it; and in the dark ages real Christianity flourished unnoticed in a few obscure Alpine valleys, when the rest of Europe was sunk in the deepest ignorance, and the Bible was unknown. The religion of MOHAMMED has nearly banished it from the lesser Asia, the field of its earliest triumphs, and even from its native land; and the candlestick of northern Africa, the land of CYPRIAN, TERTULLIAN, and AUGUSTINE, the scene of so many martyrdoms and triumphs of the faith, has been long removed; but the promise is not to any particular community, but to the universal Church; and when the light has been extinguished in one country, it has been kindled in another. Thus, what has been lost in Africa and Asia has been more than compensated by its progress in the new world, and its recent triumphs in the South Sea." Yes, my brethren, the Church of CHRIST has flourished, and the Church of CHRIST shall continue to flourish. The progress may appear slow, but it is certain. Some separate waves of the tide may seem to break themselves on the shore, and then to retreat; but the great mass of waters rolls onward, nor shall their progress be hindered; for the "mouth of the LORD hath spoken it," That "the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

We now come to the *Gift of the Keys*, as it has been termed, and have to inquire into its meaning: "I give unto thee the keys of the kingdom of heaven."

By the phrase, "kingdom of heaven," we cannot here understand the

* Dr. Macbride.

kingdom of glory; for, although no one will doubt of the final salvation of PETER, yet his name enters into no description of heaven, no account of the solemnities of the day of judgment. On the contrary, we are expressly told, that we shall "all stand before the judgment-seat of CHRIST;" that it is He who shall say, "to them on his right hand, Come, ye blessed of my FATHER, inherit the kingdom prepared for you from the foundation of the world;" that it is He who shall "be revealed from heaven in flaming fire, taking vengeance on them that know not GOD, and obey not his Gospel." It remains therefore, that the allusion is to the kingdom of grace on earth; and into the nature of that allusion we wish to inquire. And whatever is signified by the "gift of the keys," it cannot be meant that PETER alone was authorized and assisted to lay down rules for the government of the Christian Church; for this was done, and that by the aid of the HOLY GHOST, by PAUL, and JAMES, and JUDE, and JOHN, as well as by PETER. Neither can it mean, that PETER alone had the power of admitting members:—not into *the Church of Christ*; for he that truly believed, received the end of his faith, even the salvation of his soul;—not into the visible Church; for PAUL both admitted, and excluded, and re-admitted members. What then does this gift include? There are two passages in the New Testament which may assist us in answering this question. You will find the first in Luke xi. 52. Our LORD there says, in language as just as it was severe, "Woe unto you lawyers, for ye have taken away *the key of knowledge:* ye entered not in yourselves, and them that were entering in, ye hindered." They had the power of explaining the important truths of religion; but what they could do, they did not; and thus, taking away the key of knowledge, they prevented the entrance of the people. Compare this with what you will find in Matthew xxiii. 13: "Woe unto you, Scribes and Pharisees, hypocrites! for ye *shut up the kingdom of heaven* against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Now, had they properly used *the key of knowledge*, they would have opened *the kingdom of heaven*, for men to enter in; that key is, therefore, with the strictest propriety, termed, "*The key of the kingdom of heaven.*" Very closely connected with this, is the usual New Testament metaphor, by which full opportunity for preaching the Gospel of JESUS is compared to an open door. Thus ST. PAUL says, "When I came to Troas, to preach CHRIST's Gospel, and *a door was opened to me of the Lord*," &c. And again, "Praying also for us, that GOD would *open a door of utterance*, to speak the mystery of CHRIST," &c. And thus, too, according to the inspired historian, did PAUL and BARNABAS, after their return from performing a work for which they had been "sent forth by the HOLY GHOST," to the Church that was gathered together to hear the interesting narrative, "rehearse

all that GOD had done by them, and how he had *opened the door of faith* to the Gentiles."

PETER had given unto him, *the keys of the kingdom of heaven;* that is, "a dispensation of the Gospel was committed to him," that, as an Ambassador of CHRIST, he might throw open the gates of the kingdom of heaven; that all, who would be saved in GOD's appointed way, might enter in, and experience its inestimable advantages; not the smallest of which is to be found in, "the Communion of Saints." And it is remarkable, that PETER was the first who did this. He, before any of the other Apostles, preached the Gospel; to the Jews, on the day of Pentecost; and to the Gentiles, in CORNELIUS and his friends: so that, (to use the expressive language of PAUL,) "*a great and an effectual door was opened.*"

Let it, however, be recollected, that not to PETER only, but to all the other Apostles likewise, was "a dispensation of the Gospel committed." PAUL speaks of himself as preaching the Gospel, and consequently, as opening the door of faith, "where CHRIST was not named; lest he should build on another man's foundation." And this power, this important office, is still vested in the Pastors of the Church. It is their duty to explain and enforce the Scriptures of GOD; and thus, "by manifestation of the truth, to commend themselves to every man's conscience in the sight of GOD." It is the duty of every man, as he has ability and opportunity, to instruct his less enlightened neighbour; but the regular "ministry of the Word," belongs to them who are "moved by the HOLY GHOST" to this most important of all works, and whose call is allowed according to the laws of their respective churches.

The last clause in the text, is, "*And whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.*"

And here let us notice, The power conferred, and The promised confirmation of its proper exercise.

In considering the power here conferred, we observe, first, That a power of *declaring* the will of GOD, of *pronouncing authoritatively* the precepts, promises, and threatenings of the Gospel, is implied. A similarly constructed sentence we find in the first chapter of JEREMIAH: "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant." None will suppose that all this was to be literally done by the Prophet. There was, indeed, a time, when the Bishop of Rome considered himself, in his character of Head of the Church, entitled to dispose of kingdoms and crowns, and to absolve subjects from their allegiance. But this is given up, *though once defended by men of no mean note among the abettors of Papal supremacy.* JEREMIAH, by the SPIRIT of GOD, prophesied of the exaltation and depression of nations; and, by

a strong, but not unusual figure of speech, he is said to do that which he declared should be done. So with PETER. He was to declare who according to the Gospel dispensation, should still be held under the condemning power of the divine law, and who should be freely justified by the grace of GOD.

This power, secondly, implies the right of preserving order and discipline in the Church. The inspired Apostles had power given to them to give directions, both as to the terms of Church-fellowship, and as to the conduct to be pursued with respect to offending Members, or to backsliders wishing to return to the communion of the Church. This was not confined to Peter. On another occasion, our LORD addressed the Apostle's brethren in the same language,—"Whatsoever *ye* shall bind on earth, shall be bound in heaven; and whatsoever *ye* shall loose on earth, shall be loosed in heaven."

Nor is this power confined to apostolic times. There is, indeed, one difference that must be noted. The standard of faith and practice is already laid down in the word of GOD. To the sacred authority of the Scriptures, Ministers and people are alike to bow. But discipline is still necessary in the visible churches of the SAVIOUR. Among them, "all things are to be done decently and in order." And for this purpose hath our LORD JESUS CHRIST appointed, that men, "made overseers by the HOLY GHOST," should "take the oversight of the churches," not as "lords over GOD's heritage," but for the preservation of that christian discipline, so requisite both for the well-being of the Church as a whole, and for that of each particular Member. It should not be forgotten, that between christian churches and merely human associations, there is this most material difference. These latter have their origin in human will, and by regulations emanating from human will are they to be governed. Churches are societies founded by CHRIST. Union with them is by him made a christian duty. In the Scriptures, the great purposes of the union are accurately defined, and the principles of ecclesiastical regulation laid down. Now, we conceive, that it is one very important branch of the pastoral charge, to see that the purposes of church-fellowship are kept in view, and that the apostolic canon, "Let all things be done decently and in order," be strictly observed. The vessels, indeed, which contain this heavenly treasure, are earthly, and therefore abuses are to be carefully guarded against; but still, the guards are not to be destructive of the treasure itself. That Church is, in its constitution, most pure and apostolical, which, in addition to purity of christian doctrine, gives, on the one hand, the fullest scope for the due exercise of ministerial power; and, on the other hand, fixes the most effectual checks to priestly encroachment and domination. It is an evil when a foolish or tyrannical Pastor cannot be prevented from injuring the

flock; nor is it a less evil when the Church is considered as a mere club, in which the government is entirely popular. Happy the churches where there is full room for the exercise of the power, so far as it may be exercised to spiritual profit; and where, against all abuse, checks of sufficient influence are provided.

But the SAVIOUR not only gives the power, but ratifies the proper exercise of it: "Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

As to the declarative part of it, no doubt can be entertained. GOD sets his seal to his own truth. He that "believeth with the heart unto righteousness," is justified by faith, and has peace with GOD. And all those who continue in patient well-doing shall finally receive eternal life. As, on the other hand, "indignation and wrath, tribulation and anguish, shall come on every soul of man that doeth evil." On this part of the subject I shall dwell no longer; but pass on to notice the confirmation of this power of binding and loosing, as it regards the proper exercise of Discipline in the Christian Church.

I have already said, that it was not an arbitrary power, a power to act according to their own mere will and pleasure, that was given to the Apostles, and, consequently, not to their legitimate successors, (pious Ministers, truly called of GOD,) in all ages of the Church. These are to see that the laws of their SAVIOUR are observed in their respective congregations, and this is one main branch of the pastoral charge. Thus explaining and limiting the subject, it cannot be doubted that that Great Head of the Church confirms the exercise of the power himself has given, when used in conformity to his own directions. There was a time, indeed, when the Bishops of Rome made *their binding* terrible, and *their loosing* to be purchased at almost any price. Blessed be GOD, the days are gone by when a foreign Potentate, strangely mingling together civil and ecclesiastical power, could place an independent kingdom, (if under such circumstances any kingdom could be called independent,) under what was termed an interdict; when the doors of the churches were all closed, and the services of religion suspended. But whilst we protest against these dreadful errors, and joyfully renounce them, let us not cast away the truth of which they are the corruption. There are too many persons who seem to lay no stress at all, either on church-fellowship, or church-censures. They enter a christian Society, they depart from it, with the utmost carelessness. And as to excision from any body of professing Christians, they seem to consider it as a matter of no consequence. What I have said, will, I hope, show you, that I abhor the very principle of Papal domination. Ministers are not to be lords over GOD'S heritage. But I should not correctly explain this passage, did I not tell you, that

excommunication from a christian Society, when properly performed, that is, when performed for a just cause, and in a correct manner, is no trivial visitation. "If he will not hear the Church," said our LORD, "let him be unto thee as an heathen man or a publican." And, with reference to this, he adds, "Whatsoever ye shall bind on earth shall be bound in heaven." And, without doubting the efficacy of true penitence and faith, we do think, that one mark of genuine repentance in a backslider thus circumstanced, will be, that he will earnestly and humbly seek a reconciliation with the Society, whom, by his sin, he had offended.

MILTON, whom I the rather quote because no one will suppose *him* to be the advocate of ministerial tyranny, says, on this subject,—"Which horrid sentence, though it touch neither life nor limb, nor any worldly possession, yet has it such a penetrating force, that, swifter than any chemical sulphur, or that lightning which harms not the skin, but rifles the entrails, it scorches the inmost soul. Yet even this terrible denouncement is left to the Church for no other cause, but to be as a rough and vehement cleansing medicine, where the malady is obdurate; a mortifying to life, a kind of saving by undoing. For if repentance, sent from heaven, meet this lost wanderer, and draw him out of that steep journey wherein he was hasting towards destruction, to come and reconcile to the Church, if he bring with him his bill of health, and that he is now clear of infection, and of no danger to the other sheep; then, with incredible expressions of joy his brethren receive him, and set before him those perfumed banquets of christian consolation, with precious ointments bathing and fomenting the old and now to-be-forgotten stripes, which terror and shame had inflicted; and thus, with heavenly solaces, they cheer up his humble remorse, till he regain his first health and felicity. —What could be done more for the healing and reclaiming that divine particle of GOD's breathing, the soul, and what could be done less?"—

Guard then, I would say, against all improper foundations. Repentance is necessary, and so is amendment of life, and so is communion with the professing Church on earth; but none of them will supersede the necessity of that faith, whereby the humbled sinner comes to his ALMIGHTY REDEEMER for pardon and peace. Popish errors on this subject, springing as they do from the native pride of our hearts, deeply imbedded as they are in the corruptions of our nature, may exist among Protestant professors. The great Propitiation for sin is set before you, and pardon is obtained through faith in his blood. Oh, "behold the LAMB of GOD, which taketh away the sin of the world!"

But, be careful that you not merely see which is the right foundation, but that you likewise do actually build upon it. Of what avail is it, that we renounce the doctrine of the intercession of Angels and Saints, if we do not come to GOD by our LORD JESUS CHRIST? that we renounce the doctrine of purgatory, if we do not seek that the blood of CHRIST

may cleanse us from all sin? You profess to believe that none but GOD can pardon sin,—that nothing but the consciousness of pardon, imparted by the testimony of the HOLY SPIRIT, can make you happy;—but have you cried earnestly to GOD for this pardon, and this peace? And, as you reject all wrong foundations, have you been brought to a saving recumbency upon the right one?

Let us not lose sight of the necessity of order in christian churches. Discipline is not tyranny. Never may the latter be found among us: never may the former be absent from us. But seeking, in the first place, for much personal piety, maintaining close and constant fellowship with the FATHER and with his SON JESUS CHRIST, let us walk in a cheerful observance of those scriptural rules which are so happily established among us, that your Ministers, who claim not to "have dominion over your faith, but to be helpers of your joy," may indeed rejoice over you, "beholding your order, and the steadfastness of your faith in CHRIST."

I would say, lastly, let us regard the *Errors* of the Roman Church with proper abhorrence. Believing, with the Church of England, that "the Church of Rome hath erred, not only in living and manner of ceremonies, but likewise in matters of faith," we think the present a season when Protestant Ministers should bestir themselves, and show that all the argument is not on the side of the Papacy; and that those who in different parts of our land died in the cause of Protestant Reformation, were not men who wasted their lives and shed their blood about questions of no moment; but that they were truly, and with the utmost propriety of speech, christian Martyrs. The Reformation delivered us from a yoke of intolerable bondage; and it is our duty to stand fast in *that* liberty wherewith CHRIST hath made us free. "Then was the Sacred Bible sought out of the dusty corners where profane falsehood and neglect had thrown it; the schools opened, and divine and human learning raked out of the embers of forgotten tongues; the princes, and cities, trooping apace to the new-erected banner of salvation; and the martyrs, *with the unresistible might of human weakness*, shaking the powers of darkness, and scorning the fiery rage of the old red dragon."*

With whatever candour we may think and speak of the Romanists themselves, let us not forget that the errors of the Church of Rome are of no common magnitude, tending, most directly, to put a veil over the heart, and to conceal from us "the light of the glory of GOD, in the face of JESUS CHRIST." Pitying the adherents of what we must believe to be a system of unchristian domination; let us pray that "the man of sin" may be removed from the temple of GOD; and that the Roman Schism from the Catholic Church, may be speedily and finally terminated.

* MILTON.

MISCELLANEOUS COMMUNICATIONS.

THE WESLEYAN-METHODIST. (No. XIV.)

THE JULY COLLECTION.

To the Editor of the Wesleyan-Methodist Magazine.

The revolving seasons of the year bring in their train invaluable blessings, and highly important duties. The collection about to be made in all our congregations, in the early part of the present month, has strong claims on the very liberal support of the Methodist Connexion. Methodism, in all its stages, has been strongly marked by features of a progressive character. The rapid spread, which it took from its very commencement, is strikingly indicative of that high and extensive commission with which, in the order of Providence, it is evidently invested. As a Body, the Methodists have always been eminent for a diffusive beneficence. To extend the means of salvation, they have always deemed, not a mere branch or circumstance of christian duty, but a fundamental principle, without which the life of God in the soul cannot continue. In the early periods of Methodism a public collection was made in all our congregations on the first Sabbath of every month, called "*The Furtherance Collection*;" and was applied, as its name so significantly imports, to *further* that cause which God had entrusted to the care of his people. The long-established Yearly Subscription, made in the Societies at the March visitation, has always been found an important auxiliary to the work, in support of the poorer Circuits in Scotland and Wales, and in those in which the good cause has been low in our own country.

The plan of "Home Missions," which for a few years was pursued, became the means of forming many new stations in important towns and neighbourhoods. They have already been productive of many blessings, and promise to be the means of opening further doors of usefulness in extensive and populous districts, which have yet been unvisited. The wisdom of Conference, however, very properly determined, that in future the name of "Home Missions," among us, should be discontinued. It tended to create in the mind a distinction between those stations so denominated and other Circuits, which, in point of fact, does not exist. Every Circuit, in the true spirit of Methodism, is emphatically a Mission. The Mission of Methodism, to use the words of its venerable Founder, is, "*to spread christian holiness through the land.*" The division of the country into districts and circuits, is designed to ascertain, more fully, the extent of the moral necessities within the limits of those particular sections of it, and to provide for their supply. No Circuit, therefore, can be considered as doing its full share of duty, or existing in the primitive spirit of Methodism, unless it labour to spread the savour of Christ and the means of evangelization through all the surrounding vicinity.

The July collection is of a character precisely similar to the original monthly "Furtherance Collection," and is applied to the extension of the work in comparatively new stations. It is a peculiarly favourable symptom of the present times, that, within the last few years, this collection has been regarded with additional interest; and as the result of an increased liberality, several additional Preachers have, for some years past, been appointed to stations entirely new, under prospects of great usefulness. Thus it is seen, that Methodism retains all its original character, and is as free to enter upon new fields of arduous labour, as when it glowed in the bosom of him with whom, under God, it originated. The recent success in its enterprises to the Shetland Isles, must inspire with additional zeal and liberality all who rejoice in the welfare of our Zion, and

abundantly satisfy its friends, that their "labour is not in vain in the LORD."

Much attention of late has been deservedly attracted towards the state of Methodism in the counties immediately bordering on our great metropolis. The importance of this may be seen by consulting the statistical tables of the REV. A. G. JEWITT, inserted in the Magazine for June, 1824. By these it appears, that, twelve months ago, in the county of Herts, (containing 528 square miles, 19 market-towns, 449 villages, and a population of 132,400,) there was not a solitary Wesleyan Minister stationed. In the county of Surrey, (containing a population of 406,700,) the only Circuit is London South; and in Essex, (containing 1532 square miles, 27 market-towns, 1100 villages, and 295,300 population,) there were only seven Preachers. Something, however, has already been done towards supplying this very lamentable defect. Since the year 1821, when the last Parliamentary returns of the population were made up, four additional Preachers have been stationed in different parts of the long-neglected county of Sussex. At the last Conference, two were stationed in the country parts of Middlesex; and two in the county of Hertford, *one* at the ancient town of St. Alban's, and *one* (as it was stated in your Magazine for September last, page 632) "for the express purpose of attempting the cultivation of new ground in the counties of Essex and Hertford, through a large portion of which the Waltham Abbey Circuit extends."

A brief sketch of our proceedings, and of the measure of success with which it has pleased GOD to crown our labours, may not be unacceptable to our friends in general, whose yearly contributions to this work are solicited. Our first object was, to procure suitable lodgings for the residence of my worthy Colleague, in the county town. This was soon effected. The next day, being the Sabbath, he preached in the morning, in the open air, to a considerable congregation, and published for preaching again in another part of the town in the evening. In the afternoon he preached at the town of Ware, distant from Hertford two miles. The place at which he preached in the evening, singularly named, "Providence Court," is situated in the centre of a dense population, mostly poor, a large proportion of whom live in a very careless and uninstructed condition. Here, in the name of the LORD, we set up our banners, and continued to preach every LORD'S day, and once in the week, whenever the weather would permit, until a late period in November. Our congregations were good from the commencement, and continued to increase to the very last; nor did we ever meet with the slightest interruption. When, on account of the advance of winter, it was no longer prudent to preach in the open air, we rented a room in a cottage near the place where we had commenced our field operations. Here we have regularly had crowded congregations, and have already formed a Society of sixteen Members; some of whom are truly converted, and others are earnestly seeking the LORD. The tree being thus planted, we trust it will never again be uprooted, but stand firmly in all the "rockings of the storm;" and when it has gained sufficient strength itself, may it send its branches, laden with fruits of holy enterprise and active usefulness, to every town and village and hamlet of the county.

We have also begun to contemplate (as soon as we shall have attained such a measure of success as may warrant the prudence of the undertaking) the erection of a plain and suitable Chapel: for the room we now occupy, the best we could obtain, is inconveniently small and low. The plan which we have adopted is, to procure as many collectors as we can in all parts of the Circuit, who solicit weekly subscriptions of one penny, and pay the amount into the hands of the Treasurer once a month: in this way we raise, upon an average, nearly five pounds monthly. From the town of Hertford was presented, by the late excellent MR. ANDREWS, (whose son is still living in the same town,)

the very elegant pulpit, and its appendages, which adorn what may be termed, "the Cathedral of Methodism," in the City-Road, London. From that pulpit many discourses have been preached by the venerable WESLEY, and by a long list of other eminent worthies, his coadjutors and successors, many of whom have long passed to their bright rewards; and in that hallowed place thousands of attentive hearers have not only hung from time to time on the lips of those great men for instruction, but dated from thence the period of their own conversion to GOD. We are looking forward, with anxious hope, to the time when Hertford, which has thus been honoured, in the course of GOD's providence, shall be favoured with a convenient erection for the full and permanent administration of the doctrines and discipline of Methodism. In addition to our Societies at the populous towns of Hertford and Ware, we have eight other Societies in important villages beyond, more in the interior of the country; five of which are quite new, and all within a distance of about twelve miles of the county town. These, together, make a total of upwards of one hundred Members. And when we consider the numerous towns and large villages in the immediate neighbourhood, that remain yet unvisited, we hope, when further help shall be afforded, to see much "greater things than these." So far as my experience goes, there appears in the county of Hertford a considerable preparation, on the part of the people, to receive our doctrines and discipline. The fields in many places appear "white unto harvest." And we doubt not, that if the means of further cultivation be afforded, this county will yield an increase thirty, sixty, and a hundred fold. What is chiefly wanted in these parts, and in the southern counties, generally, is, *additional labourers*; and, for a short time, a certain portion of pecuniary support. In many of the towns, and in some villages, there are, it is true, Dissenting congregations and churches, in addition to the regular Clergy; and it is not a question, that they are doing much good; but it should be recollected they are only doing *their own share* in the great work of the LORD, they are not doing *ours*.

It is to be hoped, that the resolutions of the Doncaster Quarterly Meeting, inserted in your Magazine for May, will be productive of extensive benefit; and that many Circuits will be stimulated to follow their noble example, particularly old Circuits that have long received aid from the Contingent Fund, but whose present claims are comparatively small.

There is *one* way, I think, in which the Contingent Fund might receive a very effective augmentation, by a very easy effort on the part of the Connexion. Let the Superintendent and Circuit Stewards of every Circuit make themselves responsible to produce an average of one shilling per member to the Yearly Subscription, made in the Societies at the March visitation. This would be only coming up to the acknowledged rule on this subject, and could probably as easily be complied with, as for each Circuit to produce its quota, according to numbers, to the Children's Fund. Taking the number of Members in Great Britain for the year 1825 at 331,742, which is an addition of 4803 above the last year, and were the Yearly Subscription for 1826 to average one shilling per Member for the whole Connexion, there would be produced a clear increase of six thousand pounds to the Contingent Fund; which would all be applied to the enlargement of the work of GOD in our own country. And who among us, that considers the extensive and thickly peopled districts of our country which are yet unvisited by a Methodist ministry, but would be willing to contribute his support in a ratio thus small? Especially when we consider the present commercial and agricultural prosperity of the country. If we are to "give as GOD hath prospered us," such a proportion as that which I have calculated is very far beneath what GOD requires. If, according to the general anticipations of Christians, we are approaching somewhat near to the latter day glory, in what way, I ask, is the

path of the Church to "*shine brighter and brighter unto the perfect day,*" unless she be more Missionary in her character, and more disinterested in her zeal? The day is coming, I trust, when men of wealth will no longer be inclined to hoard up and retain their riches; but when all the possessions of the world shall be cheerfully made available to the glory of CHRIST, and the extension of his cause among men. "Haste, happy day!"

I am, dear Sir,
Very truly yours,
A. FREEMAN.

Waltham-Abbey, May 20th, 1825.

ORIGINAL LETTERS OF MR. WESLEY.

To Mr. Samuel Wells, at Mr. Gidley's, Officer of Excise, Exeter.

London, Jan. 28, 1779.

DEAR SAMMY,

According to the Act of Toleration, 1. You are *required* to *certify* to the Registrar of the Bishop's Court, or the Justices, the place of your meeting for divine worship. This is all you have to do. You *ask* nothing at all of the Bishop or Justices.

2. The Registrar, or Clerk of the Court, is "*required* to register the same, and to give a certificate thereof to such persons as shall *demand* the same; for which there shall be no greater fee or reward taken than sixpence."

I advise you to go once more to the Sessions, and say, "Gentlemen, we have had advice from London: we desire nothing at all of *you*; but we *demand* of your Clerk to register this place, and to give us a certificate thereof; or to answer the refusal at his peril."

Answer no questions to Justices, or Lawyers, but with a bow, and with repeating the words, "Our business is only with your Clerk: we *demand* of him what the Act requires him to do."

If you judge proper, you may show this to any of the Justices. What I have written, I am ready to defend.

JOHN WESLEY.

P. S. You led the Justices into the mistake, by your *manner* of addressing them. Beware of this for the time to come. You have nothing to ask of *them*.

To Mr. Gidley, Officer of the Excise, in Port-Isaac, near Camelford, Cornwall.

London, Jan. 18, 1776.

MY DEAR BROTHER,

I AM glad to hear that you are ordered to Exeter: there seems to be a particular providence in this. We have a small Society there, which is but lately formed, and stands in need of every help; so that, I doubt not, your settling among them will be an advantage to them. See that you be not ashamed of a good Master, nor of the least of his servants.

I am your affectionate Brother,
JOHN WESLEY.

To the same, at Exeter.

Dublin, July 4, 1778.

MY DEAR BROTHER,

I AM glad to hear that the work of GOD begins to increase even in poor Exeter. If JOS. JONES is able and willing to preach morning and evening, I should have no objection to his labouring next year in your Circuit.

As to the house, it would, undoubtedly, be a means of much good, if it can be procured. All the difficulty is, to procure the money. We cannot do much, because of the building at London. But "the earth is the LORD'S, and the fulness thereof."

I am your affectionate Brother,
JOHN WESLEY.

To the same, at Exeter.

London, Jan. 25, 1779.

MY DEAR BROTHER,

ANY house is *ipso facto* licensed, if the demand is made either at the Bishop's court, the Assizes, or the Quarter-Sessions. The Act of Parliment licenses, not the Justices. They can neither grant nor refuse. If you

have witnesses, your house is licensed: you need trouble the Sessions no farther. If they trouble, the Lord Chief Justice will do you right. You should *mildly* and *respectfully* tell them so. I am your affectionate Brother,

JOHN WESLEY.

P.S. I have wrote to the Chancellor, and hope he will trouble you no more.

To the same, at Exeter.

Bolton, April 11th, 1779.

MY DEAR BROTHER,

IT seems to me, that this is a very providential thing, and that you did well not to let the opportunity slip. There is no doubt but our brethren at the Conference will readily consent to your asking the assistance of your neighbours for your preaching-house. And the time appears to be now approaching, when poor Exeter will lift up its head. There is no danger at all of *your* being a loser, by any bond or security that you have given. If I live till the latter end of summer, I hope to call upon you, in my way to Cornwall.

I am your affectionate Brother,

JOHN WESLEY.

To the same, at Plymouth.

Bristol, Sept. 22d, 1780.

MY DEAR BROTHER,

I HAVE much business to do in London, and as I do not depend upon seeing another year, I must be there as soon as possible; and to that end have taken a place in the mail-coach for next Sunday night. If I should live till the next autumn, I shall endeavour to see you at Plymouth. As it was evidently the providence of GOD which placed you in your present situation, he will doubtless give you grace sufficient for it. Only take care to improve the *Sabbaths*, and He will every day stand at your right hand.

I am your affectionate Brother,

JOHN WESLEY.

ANECDOTE OF ARCHBISHOP CRANMER.

WHEN CRANMER, whose mind ran very much upon bringing in the free use of the Holy Scriptures in English among the people, put on vigorously a translation of it, he sent the Acts of the Apostles to STOKESLEY, Bishop of London, that he might oversee and correct it. At the appointed time, every other man who had been employed in the task of translation, sent his part to CRANMER at Lambeth; only STOKESLEY'S portion was wanting. The Archbishop, impatient of delay in a work of such importance, addressed a letter to the negligent Prelate, and sent it by the hand of his Secretary, requesting that STOKESLEY would return, by the same messenger, his part of the projected translation. He received CRANMER'S letter at Fulham; and on reading it, made this answer, in the true spirit of a Romish Priest: "I marvel what my Lord of Canterbury meaneth, that he thus abuseth the people, in giving them liberty to read the Scriptures, which do nothing else but infect them with heresy. I have bestowed never an hour upon my portion, and never will: and therefore my Lord shall have this book again; for I will never be guilty of bringing the simple people into error." The servant took the book, carried it to CRANMER at Lambeth, and told him what STOKESLEY had said. When the Archbishop perceived that nothing had been done in it, he exclaimed, "I marvel that my Lord of London is so froward, that he will not do as other men do." One MR. THOMAS LAWNEY stood by, and hearing CRANMER speak so of the Bishop's untowardness, said, "I can tell your Grace why my Lord of London will not bestow any labour in this work: Your Grace knoweth well, that his portion is a piece of the *New Testament*; but he, being persuaded that CHRIST hath *bequeathed* him *nothing*, thought it mere madness to bestow any pains where no *gain* was to be gotten. And besides this, his portion is the Acts of the Apostles; now, the *Apostles* were *simple, poor fellows*, and therefore my *Lord of London* disdained to have any thing to do with any of *them*." On hearing this, my Lord of Canterbury, and others that stood by, could not forbear laughing.—STRYPE'S CRANMER.

RELIGIOUS CONVERSATION.

I WILL tell you a story which I have from very good hands, of two very eminent men, both for learning and piety, in the last age, or rather the beginning of the present; the one of them a great Prelate, (indeed a Primate,) and the other a Churchman of great note. These two eminent men, as they often met together, to consult the interest of learning, and the affairs of the Church; so when they had dispatched that, they seldom parted from one another without such an encounter as this: "Come, good Doctor," saith the Bishop, "let us now talk a little of JESUS CHRIST." Or, on the other side, said the Doctor, "Come, my Lord, let me hear your Grace talk of the goodness of GOD, with your wonted eloquence: let us warm one another's hearts with heaven, that we may the better bear this cold world." And this they performed with that holy reverence and ardent zeal, with that delightful sense and feeling, that afforded matter of admiration to those of their friends or servants that happened to be present, or to overhear them. Here is now an example of holy conference, without a preface, and yet without exception: a precedent, easy to imitate wherever there is a like spirit of piety. A few such men would put profaneness out of countenance, and turn the tide of conversation.—GOODMAN'S *Winter-Evening Conference.*

RELIGIOUS INTELLIGENCE.

ORKNEY ISLANDS.

Extract of a Letter from the REV. SAMUEL DUNN, *to the* REV. ADAM CLARKE, LL.D., F.A.S.

Kirkwall, Orkney, May 17, 1825.

I PRESENT to you an extract from my Journal. April 18th, 1825.—After labouring nearly three years in the Shetland Isles, and, I trust, not without some success; in compliance with the direction of the last Conference, I took my departure for the Orkneys, this afternoon, in a small sloop.

20th.—About noon we made land; and as none on board were well acquainted with the islands, we were glad to run into a large bay, which we found to be in the Isle of Sandy, and above thirty miles north of Kirkwall. With one man I ventured on shore in our little boat, entered the first cottage, prayed with the family, bought a dozen eggs, and came off again to the vessel, thankful that we were in a place of safety.

21st.—As the wind prevented us from getting out of the bay, I preached on board at twelve o'clock, and in the evening on shore, in a large barn,—which I obtained from the REV. MR. TRAIL,—to about sixty attentive hearers. He kindly offered me a bed; but I was obliged to return to the vessel. Sandy is twelve miles long, and contains 1800 inhabitants.

22d.—I was to have preached in the barn this morning at seven: but about five our anchor broke, and had we not been very active in getting under way, and putting off to sea, we must have gone ashore, and probably have been wrecked. The wind increased, and the sea arose. About noon our boat was carried from the stern, and we saw it no more. However, by the kind care of HIM "whom winds and waves obey," we entered Kirkwall Pier before night; but had again to sleep on board.

23d.—I met with a suitable little house, which I have taken for one quarter, the rent is 2*l.* 10*s.*; but if I keep it the year, 8*l.*

24th.—Having resolved, if possible, to live peaceably with all men, I thought I would be silent this day, unless *invited* to preach; but I received no invitation.

25th.—As I was not able to obtain a place in which to preach, I stood before our door this evening, and addressed about sixty hearers on the "excellency of the knowledge of CHRIST."

26th.—I preached in our kitchen.

27th.—At one, P.M., about sixty children, to whom I spoke last evening, came for Tracts, which may the LORD accompany with his blessing! I then went to Stromness, the second town in the islands, and situated fourteen miles

west of Kirkwall. I knew not a person in the place, nor had I an introduction to any one. I prayed earnestly to GOD for direction, and about eight o'clock obtained a large loft, sent round the bell-man, and preached with freedom to 200 attentive hearers.

28th.—I slept at the inn, preached this morning at seven; and, though the wind blew and the rain descended, about 100 attended; some appeared to feel. I then walked back to Kirkwall; but with very great difficulty, my feet being much blistered.

29th.—Above sixty children came for Tracts. I preached in the kitchen in the evening.

May 1st.—This morning, at half-past nine o'clock, I preached in a loft: Then went to the Cathedral, where divine service is performed twice every LORD'S day. When the time in which it was erected, the place where it stands, and the people by whom it was raised, are all taken into the account, it certainly must be considered an astonishing building. It is said to have been founded by RONALD, Count of Orkney, about the year of our LORD 1138, in honour of his uncle, St. Magnus, to whom it was dedicated. It stretches in a line from east to west, 236 feet; its breadth, fifty-six feet; the arms of the cross are thirty feet long, and thirty-three broad; the height of the main roof is seventy-one feet. It is supported by twenty-eight pillars, fifteen feet in circumference, besides four larger ones which support the spire. Only one end of it is set apart for worship, and this was not half filled.—In the evening, as the loft could not contain one third of the people, I was obliged to stand in the street, and felt some liberty, though the weather was unfavourable, in directing their attention to the "precious seed," the "weeping sower," and the "joyful reaper." During the week, I preached in the loft three times, and gave Tracts to the children every other day.

8th.—In the morning I preached in the loft; then went to the Seceders' Chapel; and, in the evening, preached on the quay to about 500 hearers. I felt freedom in sowing the seed, may GOD give the increase!

11th.—After having waited long for an opportunity to visit some of the other Islands, I this morning met with a boat from South Ronaldsa, where I arrived about five in the afternoon, after a very unpleasant passage. I preached at seven, in a large room, kindly lent by MR. BANKS.

12th.—In the morning I preached in Hope; in the afternoon, in MR. DURRAN'S parlour, Widewall; and, in the evening, at MRS. CROMIRTY'S, a mile farther south.

13th.—In the morning I preached in Sandwick; and, in the afternoon and evening, in MR. REINY'S convenient School-room, in the south part of the island, to very good congregations.

14th.—I preached this morning at five o'clock, and had even more hearers than I had last evening; in the afternoon, in Sandwick; and, in the evening, in Mr. GRAY'S parlour, Hoxey.

15th.—I preached this morning in a field, to about 300 hearers; then went to the church, on the east side of the island; and after the service, nearly all the congregation remained on the outside of the door, while I directed them to the balm of Gilead. I then returned to Hope, and preached at six to, I think, 500 hearers.

16th.—I preached at ten, in a yard, to 2 or 300 very serious hearers; several of whom, after the sermon, came to me, and, with tears in their eyes, earnestly besought me soon to pay them another visit. I then left South Ronaldsa, where I met with much kindness, and was highly pleased with the largeness and attention of the congregations, as it was about the middle of the labouring season. The island is seven miles long, and contains 2000 inhabitants. Three other small islands belong to the same ministry. I then took boat for Burra; an island three miles long, with about 300 inhabitants: a kirk was in it formerly, but has long since gone to decay. I preached at five, in a corn-yard; then crossed a sound two miles wide, where the current was very strong, and walked eight miles alone to Kirkwall, thankful to GOD for strength, and much gratified with my journey.

Before I entered on the work in Orkney, it appeared very formidable; and since my arrival I have not been without my trials. I had no introduction to any one: Methodism was here unknown. A person, a few years ago, who called himself a Methodist, preached in the islands for some time, until it was clearly proved that he was an impostor. He gave an occasion to the enemies of GOD to blaspheme. I need not tell *you* what it is to be a stranger in a strange land; and the difficulties a Preacher meets with in going into the highways and hedges. Were it not for the special help of GOD, and the encouragement and assistance which I have received from my dear wife, who has in general been my precentor, I should have sunk under them. But

from what I have already seen and heard, I will take courage and go forward. The congregations, especially in the country, notwithstanding it is about the middle of the seed-time, have been large; and I have, blessed be GOD, often felt much enlargement of soul in preaching the glad tidings of great joy.

METHODIST CHAPELS LATELY ERECTED OR ENLARGED.

SCHOLES, in the *Cleckheaton* Circuit.—"On Monday, March 14th, 1825, a small and neat Chapel was opened at this place for public worship, by GEO. BUNTON BROWNE, ESQ., and the REV. T. LESSEY. The Collections amounted to £28. 12*s*. The Chapel has been well attended since the opening, and promises to be a useful edifice for that neighbourhood."

CORSE-LAWN, in the *Gloucester* Circuit.—"A new Methodist Chapel was opened at this place on Sunday, April 10th, 1825. The REV. J. BLACKETT preached in the morning, and the REV. P. TURNER in the afternoon and evening. The cost of the erection, &c., is £168. 2*s*. 0½*d*.; and the sum subscribed is £66. 18*s*. 6*d*. The Collection at the opening amounts to £20. This commodious Chapel is above half of it pewed, and every sitting is taken; the other part is occupied with free seats for the poor. There is an encouraging prospect of usefulness in this neighbourhood, through the building of this Chapel. It is the intention of the Trustees, immediately to reduce the debt to £50. by subscriptions."

WEST ALLEN, in the *Alston* Circuit.—"On Sunday, May 1st, 1825, a new Methodist Chapel was opened in this place by the REV. GEORGE CLARKE, of Alston. It is thirty feet by twenty-one, and cost £132. The Subscriptions, Labour, and Collections, amounted to £106. It stands in a pleasant and convenient situation, surrounded by mountains, noted for their lead mines, which at present are in a prosperous state. The ground was given by a generous individual; and, with few exceptions, the whole neighbourhood contributed to its erection, either in money or labour. A Sunday-School, which was much wanted, has since been formed, connected with the Newcastle Union, which, with the preaching of the word, opens a prospect of much good."

LONDON.—"On Wednesday, May 26th, the Chapel, in Miles's Lane, Cannon-street, in the City of London, was re-opened for divine worship. This Chapel had been supplied for many years by Ministers of the Associate Synod of Scotland, but the managers of it having an interest in another, not very distant, the two congregations became united, and the Miles's Lane Meeting has been taken for a term of years, by the Methodists of the London North Circuit. It has long been lamented, that the Wesleyan Methodists had no Chapel, for English preaching, in the City; and the opening of this, which will accommodate from eight hundred to a thousand persons, and is well situated, has excited much interest and thankfulness. Appropriate Sermons were preached on this occasion, on Wednesday, May 25th, by the REV. RICHARD WATSON; and on the following Sunday, by the REV. DR. CLARKE, and the REV. MESSRS. JOHN JAMES, and RICHARD REECE. The collections were liberal, and many of the pews are already engaged."

MISSIONARY INTELLIGENCE.

SOUTH SEA MISSIONS.

NEW-ZEALAND.—*Extracts from* MR. TURNER'S *Journal.*

THE following are extracts from my Journal.

July 15, 1824.—At nine this evening, CAPTAIN DACRE of the Schooner Endeavour, who had just put into our harbour on his way to Port-Jackson, arrived in his boat at our settlement; and we were most happy to learn, that he had on board, MESSRS. TYERMAN and BENNETT, the Deputation of the London Missionary Society; and also MR. THRELKELD of that Society, on his way to England.

Friday, 16th.—Early this morning, Brother WHITE set off for the vessel, to bring up our friends, and a little after noon they arrived. Much pleased were we all to welcome them to our

station, and I believe the feeling was reciprocal.

After dinner we walked out together, to look at our premises, schools, &c.

Many very pleasing and interesting accounts did they give us, of what their eyes had seen and their ears had heard, of the wonderful works of GOD in those islands of the sea, where they had been for nearly three years, witnessing and beholding what the doctrines of the cross have done, in abolishing Idolatry, and triumphing over the Prince of Darkness."

We spent the evening together in a most interesting and edifying manner.

Saturday, 17th.—This morning we resumed our conversation on the subject of Missions in general, and of those things connected with ours in particular, and I trust that the advice and instructions given us by these blessed men will be of lasting good both to us and to our cause. They encouraged us much by giving it as their decided opinion, that we had begun at the right end of our work; and that ere long our labours would be crowned with success.

About noon they left us, accompanied to the vessel by MR. WHITE and MR. HOBBS. May GOD go with them, and grant them his presence and blessing! Amen.

Sunday, August 1st.---I found it profitable this morning while speaking to our little English assembly from, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." We spent the remainder of the day amongst the natives, and were somewhat encouraged. Taboee's Chapel was quite full, principally of strangers from *Shukeanga;* most of whom listened with considerable attention. One circumstance pleased me much: TABOOE coming in, and hearing MR. WHITE attempting to explain to the strangers man's creation and fall, he began to explain that history himself, and apparently with considerable interest. By this circumstance we were fully assured that his judgment is tolerably well informed on these important points. One of the strangers, an old man, on hearing us speak against crimes of which they were guilty, retorted, and told us that white people (referring to sailors) were guilty of the same crimes, which we knew to be awfully true; but we told him there were many white people wicked as well as they.

Tuesday, 3d.—This day completes my first year's residence amongst this barbarous race, in this distant clime. It has been a year of hard labour, great trials, and of abounding mercy from GOD. He has kept us amidst many and great dangers; and in all our trials has been with us, and the Angel of his presence has saved us; to his name be praise and glory!

In our great work many have been, and still are, our discouragements; but we do not despair of being instrumental in planting the Tree of Life in this barren soil, and, if spared a few years, of seeing it bend with fruit to the glory of GOD.

Sunday, 8th.---I went over the hills, accompanied by MR. HOBBS, to a native settlement about four miles from our house. We were received with a welcome, and listened to with great attention for near two hours, during which time much was said concerning their present and eternal welfare. With one man we were much pleased, whose mind has received considerable light.

After singing and praying with them, we returned home much pleased with our visit, but very tired with our journey, the roads being bad.

Wednesday, 11th.—Having had some disturbance to day with some natives, who had taken away one of our iron pots, after it became dark in the evening, GEORGE gave them a severe lecture, telling them if they did not behave better to us, we should do nothing for them, and that if they killed us, they should kill and eat him, for he would stand by us until death.

Sunday, 15th.—This morning I preached to our own family, on 2 Pet. ii. 9.—My soul felt the importance of the subject, and I believe it was profitable to all. Brother WHITE and JAMES went over the hills to two villages, where they met with good congregations and serious attention.

MR. HOBBS and I attended to our own places near home, but did not meet with much encouragement; most of our people being from home; but we spent the day with a few scattered individuals, some of whom listened to us with attention.

We had repeatedly heard that female infanticide was practised amongst this people, and to day we were fully assured of it by a respectable Chief, who, a few days ago, had saved his own child from this fate, out of the hands of its inhuman mother. She had twice attempted to put it to death soon after it was born. We entered into a free conversation with them on the subject, and they spoke of it with pleasure rather than otherwise, and referred us to several of the most respectable of the

native females with whom we were acquainted, who had thus destroyed their children.

The manner of putting them to death is, by what they call *ro-mea*, squeezing the nose as soon as they are born; then the hypocritical mother cuts herself with shells, and makes a great outcry about her dead child. The reasons which they assigned to us for this practice, were two:—

The first, and which I conceive to be the principal one, was, that "they were no good to them in war, for they would only shout and make a noise, but not fight." The other was, that where the offspring is numerous, they make the mother too much work, &c.; therefore she kills the girls, but never the boys.

We endeavoured to show them the impolicy and wickedness of such proceedings, telling them that it was *kohuda*, murder, in the sight of GOD; but they said it was not, it was only *ro-mea*, squeezing the nose. Oh, when will it be that the bright rays of the Gospel shall chase away their gloom, and deliver them from their wickedness!

Monday, 16th.—To-day we received letters, magazines, and papers, from our native land, with which our hearts were much rejoiced, and our hands strengthened in our work.

Saturday, 28th.—Most of this week I have spent with the children in the schools; JAMES having been over at the Bay of Islands. The children have most of them been very froward and disobedient. Some days I have had as many as eighteen or twenty, but they do not make great proficiency.

Sunday, Sept. 5th.—Accompanied by MR. HOBBS, I went over the hills to visit TEPERRY and his people, by whom we were received apparently with considerable pleasure.

Upwards of 100 speedily gathered round us, most of whom (the Chief in particular) listened with very great attention, while we endeavoured to tell them of JEHOVAH, their great Creator, who will judge them according to their doings: And, blessed be GOD, we were favoured with a very gracious influence on this occasion, and were enabled to speak with greater clearness and fluency than at former times. They said they perfectly understood what we spoke; and I believe some of them felt it.

As soon as we were got away from this place, the native boys we had with us began to advise us never to go there any more; telling us they had been speaking evil of us to them, and had said they would kill, roast, and eat us as a *kenakke*, a sweet bit, to their turnips; but this we believed had only been said in jest, or to vex the lads.

On our arrival at the other village, we found part of the people were at their potatoe grounds, at some distance from home, to whom we went after having spent some time with the few at the village. I never saw the attention of any people much more arrested than these on this occasion, especially while telling them of the future miseries of the wicked. On a former occasion we had told them the history of the Deluge, and were much pleased to find that most of the important particulars had been retained by them.

Sunday, 12th.—We had a very profitable time this morning at our own meeting. Among the natives in our valley MR. HOBBS and I had an encouraging day. Many listened to us attentively: with one woman we were much pleased; she was very free in conversing with us, and appeared to have her understanding in a measure enlightened. She told us that she and her people had cast away their old gods, and that JEHOVAH was now their GOD. My soul would indeed rejoice were this really and truly the case. We are not without hope, that "by his name JEHOVAH" he will soon be made known to these benighted sons of men.

Thursday, 16th.—To day JAMES and I went into the Bush to sow some wheat for the natives, and were grieved that they had not prepared as much land as they had promised.

Sunday, 19th.—Accompanied by MR. HOBBS, MR. MICHAEL HACK, from the Bay of Islands, and LUKE, a servant, I went over the hills to TEPERRY's residence, and on our arrival were surrounded by near 200 of his people; and he himself soon appeared and seated himself in the midst of them. From a circumstance that had transpired we were led to speak against working on the Sabbath: TEPERRY got up immediately, and spoke boldly for his people, saying, they did not know it was the Sabbath, that he had no white people to live amongst his people to instruct them; but that if we, or some other white people, would come and reside amongst them, they should often hear about these things, should know when it was Sabbath, and should cease to work on that day. On telling them about the two eternal states, as described in the Scriptures, an old Chief, of considerable importance among them, began to protest against these things with all the vehemence imaginable, and said he

would not go to heaven, nor would he go to hell, to have nothing but fire to eat; but he would go to the *Raing* or *Po*, to eat *kumaras*, sweet potatoes, with his friends, who had gone before. This, with a variety of other things, he asserted with great warmth; which led to a complete contest between us, the eyes of all being fastened upon us, to witness the issue of the dispute; and, praised be the name of the LORD, what we were enabled to say, together with the confidence with which we maintained our ground, put to silence this gainsayer. This has been one of our best days in New-Zealand.

Monday, 20th.—I accompanied JAMES to the schools, and was pleased to find some of the children making a little improvement; while I was pained with others, who have had much labour bestowed upon them, and are scarcely getting forward at all: they learn their letters and lessons like parrots, but there appears to be little or no effort of the mind in many of them, to understand the things which are taught them from time to time. The girls' school is doing pretty well, and particularly in needlework.

Saturday, October 2d.—For several days we have had very wet weather, which has given me an opportunity of writing letters to my friends in England, to send by the first conveyance.

Yesterday we were visited by a strange Chief from Shourakke, a place near the River Thames. We invited him into the house, and gave him something to eat: he very carefully inspected the house and all within sight. One of our Chiefs, that was with him, made some pertinent remarks about us; giving him in detail the labours and proceedings of each of us. When at the school, JAMES overheard one of our Chiefs telling the stranger, that when we first came they tried all they could to make us afraid of them, but were not able to effect their purpose, for, said he, they are an *Eve-toa*, a courageous tribe.

Tuesday, 12th.—On Sunday a large party arrived from the North Cape with dried fish to trade with our natives, and these two days they have had a great fair in trading with them. We were much pleased with the regularity and order with which they conducted their business. The articles which our people bartered for the fish were, knives, scissors, fish-hooks, buttons, needles, old nails, &c., all which appeared of considerable value to those strangers who live so far from Europeans.

TEPERRY, with his brother, and several of his children, came to see us, and spent most of the day in looking at our house and premises, with which they seemed pleased. We spread our table for them, of which they partook freely, and behaved themselves very well.

The doctrine of the resurrection is new and strange to this people. Some contended strongly against it, while others (some women in particular) seemed much pleased at the thought of seeing their friends and children again.

Sunday, 31st.—I was much pleased with KEAROA, a Chief, who, with several of his people, came into our yard early this morning, and waited till our service was over, that he might be instructed. Our service being concluded, MR. HOBBS and I set off for Pupuke, TEPERRY'S summer residence; and KEAROA and his people, having to go in that direction part of their way home, accompanied us. At the place where they had to turn off, we sat down together in the bush, and spent some time in talking to him and his people on very important subjects; all which he comprehended, and said he believed, and would tell them all to his relatives and friends. Of this man I begin to entertain some hopes, indeed from the great change there is in his conduct towards us, we are ready to conclude, that the great truths he has heard from time to time, have had some influence upon his heart. May they end in a speedy and sound conversion!

Sunday, November 14th.—In sailing down the river I was much pleased on hearing the native boys say that JEHOVAH, the great GOD, made the water, and other things that were in sight. Thanks be to GOD, the great truths we teach them from time to time are gradually rooting out their superstitious notions, and are directing their minds to nobler objects.

Wednesday, 17th.—Accompanied by JAMES, I went over the hills to KEAROA'S people, who received us with every mark of pleasure. We spent about two hours with them to our great satisfaction, and they appeared astonished with the account we were enabled to give them of the coming of CHRIST in the flesh, and dying as a sacrifice for guilty man.

OBITUARY.

1. Died, November 11, 1824, John Batho, Sergeant, of the Honourable East India Company's Depôt, at Chatham. The following is his own account of his conversion to God: "One day, in the month of Feb, 1822, as I was walking down the streets of Chatham, looking into the windows, I saw a paper of the Bethel-Union Society, stating, that a sermon would be preached to soldiers and seamen. I thought it a novelty; and curiosity induced me to go, and hear what would be said. I had not long been in the chapel, before conviction flashed upon my rebellious heart: I saw that I should be damned to all eternity, if I did not repent. I found that I was in the gall of bitterness. The sermon being ended, I came away like a condemned criminal, lamenting over my awful situation. A pious Sergeant of the army entered into conversation with me, on my way to the barracks. He asked me how I liked the sermon? My heart was too full to tell him, at first; but before we parted, I told him the feelings of my mind. He took me by the hand, and pointed me to the Saviour of lost sinners. On the Sunday following, he invited me to go to the Rev. J. Slatterie's chapel, to see the sacrament of the Lord's Supper administered: while I was in the chapel, I saw I was on the brink of destruction. I thought there was no mercy for me; and that God was about to enter into judgment with me. I began to cry, 'Lord, have mercy upon me, a sinner.' I believe, though I was twenty-eight years old, this was the first time in my life I had ever prayed with sincerity. When I came out of the chapel, my worthy and much esteemed friend, the Sergeant, entered again into conversation with me. I opened my mind more fully to him, in the middle of the street, with tears in my eyes. He told me to believe in Jesus Christ; and that he would in no wise cast me out. He also gave me every encouragement, and committed me to the care of a pious Quarter-Master, belonging to the Methodist Connexion; and in six weeks after, I was enabled to believe that God, for Christ's sake, had pardoned my sins. I could then rejoice in a pardoning God. I now began to read my Bible with new feelings; and I have been enabled to go on my way rejoicing since that time."—The reality of that inward change, which the Holy Ghost, through the ministry of the word, had effected in his mind, was uniformly shown, by his walking in newness of life. A zeal for God, a hearty desire for the salvation of his fellow-men, once his comrades in crime, a strong attachment to the means of grace, and a spirit that breathed benevolence to all, were the distinguishing features of his character. He was called, being a soldier; and while he deemed it his duty to abide in that calling, and to instruct men in the art of military evolutions, he was no less assiduous in discharging his duty towards them as a Christian. As the Gospel had come to him in power, in the Holy Ghost, and in much assurance, he indulged a hope, that his fellow-soldiers if brought under the word, would become partakers of the same grace. He therefore used all his influence to induce them to accompany him to the public ordinances of religion; nor were his efforts unsuccessful. Many frequently followed him, and heard the word of life with deep attention. He loved the house of God; and, accompanied by such of the military, as, like himself, were "warring a good warfare," he appropriated his mornings to the exercises of prayer and praise. The vestry of Brompton Chapel was the scene of their devotions. Here, not unfrequently, they "prevented the dawning of the morning." Penitents here sued for mercy; and thanksgiving, and the voice of melody, resounded from those who had tasted that the Lord is gracious. These zealous and devoted men, whose hearts were knit together by ties of the purest affection, are now widely dispersed through the world. Some are sent to different parts of the United Kingdom; others to India, to Newfoundland, and New-Holland. The peculiar circumstances of a soldier are most unfavourable to the cultivation of christian virtues. He has no certain dwelling-place. His associates are too commonly men of corrupt minds, and licentious manners. He is often obliged to forego the public ordinances of God's house. His religious acquaintances are few in number; and from them he is often suddenly torn, and harassed by hasty marches to distant places: to say nothing of the horrors of a field of battle, where all that is appalling to humanity is presented to his view. Yet, under all these disadvantages, and in a soil so comparatively sterile of moral good, it is consoling to reflect, that the Lord has caused righteousness and praise to spring forth. Piety, of the

purest and most exalted kind, is seen to flourish in the army; and among those who are annually embarked from Britain, to defend her dominions and colonies abroad, are found devout soldiers, who adorn the doctrine of GOD their SAVIOUR in Heathen lands; and who become the first-fruits unto CHRIST in the wilds of Paganism. It is often asserted, that "man is the creature of circumstances;" and, as far as the fact of the case is concerned, this must be admitted: but while the sentiment is uttered as a pretext for criminal conformity to this world, it should be recollected, that circumstances *ought* to be the creatures of man; and not man the creature of circumstances. He who allows his character to be governed by his circumstances, debases his intellectual nature, and sinks his soul into all the slavery of sense and sin: "For of whom a man is overcome, of the same is he brought into bondage." God never fixes us in any situation which precludes the possibility of our serving him, or which can form a reasonable apology for a course of crime. Soldiers, and persons who, like them, are surrounded by the victims of intemperance, profanity, and licentiousness, are too frequently accustomed to think that they must conform to their company; and thus follow a multitude to do evil. But duty binds us to a holy singularity, and history furnishes us with innumerable examples of those who have been "faithful found, among the faithless." Never was vice more prevalent, nor more fashionable, than in the old world. All flesh had corrupted its way; and the earth was filled with violence: but GOD said to NOAH, "Thee have I seen righteous before me in this generation." NOAH maintained his innocence, and his integrity, and shined forth as a light in the midst of a crooked and a perverse generation; and was not only a doer, but a preacher of righteousness. But to return to the subject of this narrative. He not only felt concerned for the souls of his fellow-soldiers, but, as far as his circumstances would allow, he ministered to their temporal necessities. His means indeed were not abundant; but on himself he practised the most rigid economy. He purchased a few books, which were strictly religious; but after reading them, he gave them to those to whom he thought they might be profitable. To the cause of GOD, and the institutions of benevolence, such as the Bible, Missionary, and Tract Societies, he freely gave of his substance; and so far was he from laying up treasures upon earth, even on a small scale, that, at his death though all his debts amounted to no more than a few shillings, yet, independent of his books and his clothes, he scarcely left a sufficiency to discharge them. To his class-meetings he was most cordially and conscientiously attached. Here he enjoyed the fellowship of saints, and held sweet communion with the companions of his pilgrimage: and for several months previous to his release from the body, his leader had witnessed in him a growing meetness for a better country. He appeared more dead to the world; evinced an unusual desire to be inwardly conformed to all the image of CHRIST; and seemed like a man employed in girding up the loins of his mind, and waiting for the coming of his LORD. His last illness was short. In the former part of it, he was confined to the Hospital; the medical treatment he there met with, appeared to check the progress of the disorder; he thought himself better, and attended the chapel; where he gave public thanks to GOD, for enabling him once more to worship with his people. But the exertion was too much for him; he suffered a relapse, and sunk, by a rapid transition, to the grave. A few hours before his death, his Class-Leader visited him, and found him perfectly sensible. When questioned concerning the state of his mind, he said, Though he was not so happy as he could desire, yet he had an unshaken confidence in GOD, who, he believed, would never leave him nor forsake him. While his friend engaged in prayer, he most fervently joined in the petitions, and poured out his heart before GOD, that he might be strengthened to suffer all his will, and that patience might have its perfect work. When that verse of one of our Hymns was mentioned,

> "Other refuge have I none,
> Hangs my helpless soul on thee;"

he lifted his trembling hands to heaven, and repeated it with an emphasis, and a feeling, that seemed to say, JESUS is now my only refuge; and he is all in all to me. From this time his health gradually sunk; till the silver cord was loosed, and the golden bowl broken. Then the dust returned to the earth as it was, and the spirit returned to GOD who gave it. RICHARD TREFFRY.

2. Died, November 13th, 1824, MR. JOSEPH HARRIS, of Poole, in the nineteenth year of his age. He was awakened to a sense of his state as a sinner about four years ago, while at school, at Wimborne, under a Sermon preached by his excellent tutor, Mr. HAWKE. Soon after he left school he

joined the Methodist Society at Poole, and the whole of his subsequent conduct proved that he had taken that step with a determination to give himself to God. He regularly attended the public means of grace, and almost the whole of his leisure time was spent in the duties of the closet. Here the Word of GOD was his constant companion. It engaged his attention above every other book; and frequently has he been known to take one of his younger brothers with him, to read and explain to him the words of salvation. The third chapter of St. John's Gospel was several times selected for this purpose; and from its contents he endeavoured to impress on his brother's mind the nature and necessity of the New Birth. His great regard for the Scriptures continued to the end of life. A few weeks before his death he bought a neat Pocket Bible. Mentioning to a friend the sum he paid for it, he observed it was a large sum for so small a book; "but," said he, "a Bible is cheap at any price." As he loved GOD'S Word, so he esteemed His Ministers. No remarks unfavourable to their character would he ever make. Indeed he possessed so much of the spirit of the Gospel, that he never would indulge in the spirit of detraction; and so guarded was he in his conversation, that even a trifling word was scarcely ever heard to drop from his lips. He was a Teacher in the Sunday-School; and in discharging the duties of that office, he was punctual, diligent, and serious. Some time ago, he was chosen Secretary of the Methodist Reading and Tract Society in Poole. At the expiration of his first year in that office, he expressed a wish for a Meeting of the Committee, that the year's accounts might be settled. This Meeting, through unavoidable circumstances, was postponed till ten days before his death. Though not very well that evening, he attended the Meeting, went through his work in a remarkably serious manner, and expressed himself satisfied that the accounts were adjusted. The next morning, feeling himself rather worse, and being unable to go to his work, he went to Mr. SQUAREBRIDGE'S for some books he had requested him to procure for him; remarking, that as he was unwell, it was a favourable opportunity for him to be improving his mind. From the commencement of his affliction he was favoured with a strong confidence in God; and the fear of death was entirely taken away. "Father," said he, one day, "I am not afraid to die. I have not begun to seek the LORD upon a death-bed." Frequently, even when delirious, he repeated passages of Scripture, and talked of divine things. A little before he died he attempted to sing a verse of a hymn: this, however, he was unable to do; but so ardent was his soul, that his efforts might have been heard below stairs. Nearly the last words he was heard to articulate were, "When this world is in flames, I shall be with my God." Thus died JOSEPH HARRIS, a youth of good parts, of agreeable manners, and of unaffected piety. His earthly race was short, but the prize was gained.

J. SQUAREBRIDGE.

3. Died, November 14th, at Southsea, Portsmouth, MR. RICHARD WEBB, in the ninety-second year of his age. Our Magazine for 1819, contains an interesting account of his brother, MR. JOSEPH WEBB, and of the commencement and spread of Methodism in those parts. MR. RICHARD WEBB was born April 3d, (O. S.,) 1733, at Waltham-Dean, in the parish of Bishop's Waltham. He lived till he was twenty-three or twenty-four years of age without GOD in the world, though his conduct was characterized, through the preventing grace of GOD, by strict morality. About that period he was prevailed upon by his brother to attend the preaching of the Wesleyan Methodists at Fareham, nine miles from Portsmouth In those early days of Methodism the Circuits were extensive, and the REV. THOMAS BRISCOE, then stationed at Salisbury, visited Fareham, which, at that time, formed a part of his Circuit. At one of his visits he preached from John v. 28, 29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." On this occasion MR. W. was so powerfully impressed with the awful words contained in the latter clause of the text, "And they that have done evil, unto the resurrection of damnation," that he became deeply convinced of his lost condition, and of his liability to eternal punishment. He sought the LORD with all his heart, and was shortly after savingly converted to GOD, and blessed with a clear sense of the Divine favour. He immediately joined the Methodist Society, and from that time to his death, he not only maintained a conduct outwardly consistent with his profession, but he was lately heard to say, that he had never lost his confidence in GOD. For many

years he sustained the office of a Class-Leader, and discharged its important duties in the most regular, faithful, and affectionate manner, till he was prevented by the infirmities of age. MR. W. was favoured with a strong and robust constitution, and, during the long period of his protracted life, was exempt from many of those bodily afflictions which are the general lot of mankind; but, about ten years ago, he was afflicted with the loss of sight; and the strong man began to bow himself. He still, however, proved the sufficiency of divine grace; and instead of showing a peevish and fretful temper under the decay of nature, he was cheerfully resigned to the will of God, and thankful for his mercies. On the 30th of October last, symptoms of approaching dissolution appeared. "I shall die," he said: "The will of GOD be done. Amen." Thus he welcomed the summons to quit the earthly house of his tabernacle, which he had been long expecting. He lingered till Sunday, November 14th, and then calmly resigned his spirit to Him who gave it. MR. RICHARD WEBB'S path through life was not interspersed with remarkable incident, but his hoary head was crowned with glory, having been found in the way of righteousness for nearly threescore years and ten, without bringing a stain upon the cause of GOD.

J. COLLIER.

RECENT DEATHS.

To the Editor of the Wesleyan-Methodist Magazine

I have received some letters from New-York, informing me of the recent death of several friends. The two following I transmit to you.

PAUL HICKS, who was the eldest Member of the Methodist Society in New-York. He was the only surviving son of that excellent woman whom I mentioned in a former letter, as the instrument of collecting, in that city, the few scattered sheep, who had come from Europe, and of exciting MR. EMBURY to commence his labours as a Local Preacher. That Mother in Israel lived a holy and useful life, and then finished her course with joy. PAUL was the worthy successor of such a mother, and acted as a faithful Trustee and useful Leader for many years. His end was triumphantly happy, as his life had been exemplarily pious. Brother SANDFORD, when preaching his funeral sermon, said, "I would rather die the death which PAUL HICK died, than be a Monarch, and have the world for my vassals."

MRS. DANDO, who was born in *Dursley*, Gloucestershire, in 1752. Her father's house was the home of MR. WHITEFIELD, when he visited that part of the country in his ministerial work; so that she was early enlightened by a knowledge of the truth. In 1783, she removed to New-York, where she attended the ministry of the Methodists, and most cordially embraced the doctrines which they taught. She sought and obtained the salvation of GOD, and lived and died a witness of that perfect love which casteth out fear. For more than forty years she was an intelligent, zealous, and consistent Member of our Society. I frequently saw her when I was in New-York, and was edified by her conversation. Her removal was sudden, but she was prepared for it; and her end was peace.

R. REECE.

May 4th, 1825, at *Ramfolds*, near Cleckheaton, in the West Riding of Yorkshire, MRS. SARAH WALKER, aged sixty-nine, relict of the late MR. M. WALKER, of Holdenclough, near Birstal. Upwards of fifty years she had been a steady and uniform Member of the Methodist Society; and more than twenty years the Leader of a Female Class. She was an example of christian zeal and diligence, and was particularly useful in visiting the sick and the poor. For many years she was able to testify, as the result of her own experience, that the blood of JESUS CHRIST cleanseth from all sin. She was seized with a paralytic affection on Sunday, October 17th, 1824, whilst engaged in the public worship of GOD in the chapel at Cleckheaton, was carried home, and languished till the period already specified, when she died in great peace.

J. A.

May 11th, at *West Butterwick*, in the Epworth Circuit, in the eighty-fourth year of his age, RICHARD BOYES, having been a pious, upright Member of the Methodist Society for nearly half a century. He sustained the office of Class-Leader, and of Local Preacher, for almost forty years. In the beginning of his Christian warfare he had hard fighting, but he maintained his ground, overcame all his enemies, and died, as he lived, in the fear and favour of GOD; having a good hope, through grace, that he should reign with CHRIST for ever.

T. P.

May 14th.—At *Liverpool*, MRS. MARGARET SHANKLIN. She knew and loved the LORD from her youth, was a steady Member of the Methodist Society, greatly beloved by the Members of the Class in which she met, and by all that knew her. Her death was sudden and unexpected. The night before she died she enjoyed the company of her family, and retired to her bed-room rather better than usual. At one o'clock she was taken ill, and by half-past seven in the morning her happy spirit took its flight to ABRAHAM'S bosom. She died in the forty-first year of her age, and left a kind and tender husband, and eight children, to bewail their loss.

W. M.

May 20th, at *Strangeways*, Manchester, CHARLOTTE, the wife of MR. JAMES WILDE, aged thirty-four years. For some time before her death, she rejoiced with joy unspeakable, in expectation of eternal glory, through the merits of JESUS CHRIST.

J. R.

May 25th, at *Brompton*, in the Rochester Circuit, GEORGE MITCHELL, aged seventy-five years; who had been upwards of forty years a Member of the Methodist Society. He was a man of a meek and quiet spirit, of few words, and retired habits; punctually found at the post of duty, both in the worship of GOD, and in transacting the temporal business of the Society, of which he was a faithful and conscientious steward. His life was uniformly good, and his profession and practice harmonized with each other: lowliness of mind, and peaceableness of demeanour, were his most visible and distinguishing excellencies. He and his wife had been on a visit to a friend in Rochester; they were returning home; he was taken ill in the street at Chatham, put into the first coach that came by; but, ere it reached his house, the spirit had fled to "the house of his FATHER above, the palace of angels and GOD."

R. T.

June 12th, at *Taunton*, after a lingering illness, which he bore with exemplary patience and resignation to the will of GOD, the REV. JOHN SMITH, 1st; having faithfully and successfully discharged the duties of an Itinerant Methodist

Preacher for the space of forty years. His confidence in JESUS CHRIST was uninterrupted through the whole course of his affliction. The last words he was heard to articulate were,—"All is clear before me; the prospect is bright. JESUS CHRIST is the way, and the truth, and the life." A further account of this excellent man may be expected. J. S.

June 13th, at *Margate*, aged thirty-seven, MRS. MARIA CALDER, wife of the REV. FREDERICK CALDER, Methodist Minister of that Circuit. She departed this life in great peace, and in an assured confidence of eternal happiness. Some further particulars of this estimable Christian we hope to furnish for a future Number of the Methodist Magazine. W. M. H.

POETRY.

THE FALL OF THE AMORITES.

JOSHUA, CHAP. X.

"RISE from thy sleep! rise from thy sleep!"
Through Israel rang the words of fear;
"The Amorites round Gibeon sweep;
Rise, JOSHUA! master of the spear!"

The Chieftain from his slumber sprang,
He heard the panting herald's tale,
The trumpet through the mountain rang,
'Twas answer'd by the clash of mail!

On mov'd the tribes, like ocean's wave,
A rapid, dark, resistless tide;
No torch its guiding lustre gave,
No shout disclos'd their march of pride.

Down through the flowery vale they rush'd,
Up through the thunder-shatter'd hill;
Till on the night red splendours gush'd,
And wail'd the hostile war-horns shrill.

Ten thousand camp-fires lit the plain;
There lay the city of despair;
And there the foe, bold, bloody, vain,
An unflesh'd lion in his lair.

Morn dawn'd,—the boundless plain below
Teem'd with the fiery charioteer,
The iron mace, the twanging bow,
A harvest of the shield and spear.

Still on the mount, a dazzling cloud,
Hung Israel, till the sign was given;
There the mail'd head and banner bow'd,
There rose the mighty hymn to heaven.

'Twas done,—the Pagan taunt replied;
Then from the hill, the trumpet peal'd,
Burst the deep column down its side,
Swept King and vassal, crown and shield.

All day around the leaguer'd wall
Whirl'd Israel the unwearied sword;
Triumph'd and slew, till twilight's pall
Fell on the flying heathen horde.

Then JOSHUA turn'd; a Prophet's might
Was in the Chief's dilated eye;
His form was cloth'd in sudden light;
He gaz'd upon the darkening sky.

"Sun, stand thou still!"—The orb stood still:
New glory burn'd around his throne.
"And stand, thou Moon, upon thy hill!"—
In silvery pomp shone Ajalon.

Night was like day! Through Gibeon's land,
No longer shall those horsemen ride,
Their blood is on its farthest strand,
So die the heathen homicide!

POLLIO.

THE DEATH OF A FIRST-BORN CHILD:

BY A FATHER.

THE eventful day at length arose,
Which long had claim'd my anxious care;
Pregnant with wretchedness and woes,
Or happiness, and pleasures fair.
'Tis wisely done, that GOD, so great,
Hath drawn a veil 'twixt us and fate.

Benignly smiling, hope appear'd,
Like sun-beams through the gloom, to play;
But hope, alas! too soon is sear'd,
And promis'd joys too soon decay;
And many a little twinkling star
Sparkles awhile, then sets afar.

How many a pure and spotless flower,
Raising its unaspiring head,
In some untimely, evil hour
Is crush'd upon its lowly bed;
And on the spot that gave it birth,
Moulders, and mingles with the earth!

Such was the fate that nipp'd thy bloom,
And pluck'd thee from thy parent-stem.
Ah! cruel was thy infant-doom,
That rifled thus the purest gem;
That stole, ere well 'twas thine, thy breath,
And seal'd, ere well in life, thy death.

The secret anguish of my soul
Wrung from my eyes the bitter tear
Which o'er thy pallid features stole,
To embalm thee in thy little bier.
While thus my breaking heart did ache
I kiss'd thee for thy Mother's sake.

I long had hop'd thy Mother's charms
In thy fair lineaments to see,
When sweetly smiling in her arms,
Or softly cradled on her knee:
Such beauteous charms the ALMIGHTY gave;—
But thou art cradled in the grave!

But shall I weep, repine, and sigh,
That thou, sweet babe, from us art torn?
That thou from misery didst die;
That thou to happiness art born?
No; I will praise Him who did take
Thy soul to heaven for JESU'S sake.

Thou, mingled with the cherub-throng,
Under thy SAVIOUR'S tender care,
Dost sweetly chant the heavenly song,
A little germ of glory there;
Through all eternity to shine,
Blooming, unfading, and divine!

Brinscomb Port. W. B. B.

Printed by Mills, Jowett, and Mills, (late Bensley,) Bolt-court, Fleet-street.